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ABSTRACT

This paper prescribes methods by which educators may move multicultural education from its primary "product" stage (emphasizing learning materials and similar artifacts) to a more sophisticated "process" stage (demonstrating a more authentic approach consistent with the purposes of democratic public education). Part I discusses the rationale of multicultural education in the 1980's and the product and process phases of multicultural education. The process phase is described as consisting of five stages: (1) awareness (of the historical perspective); (2) analysis (of the school, curriculum, one's purpose in the school, and the multicultural philosophy); (3) acceptance (of redefined roles of teacher, school, and curriculum); (4) adoption (of the multicultural model); and (5) actualization/implementation (of multicultural concepts that put the educator in the role of leader and advocate). Part II includes several definitions of multicultural education, summarizes them, and puts multiculturalism into a historical perspective. Competencies necessary for the multicultural staff are discussed in part III. Administrator responsibilities are outlined as well as the critical elements of cross-racial/cross-ethnic teaching and learning. A model for a multicultural staff development program is presented that includes needs assessment, projecting/planning, sequencing/organizing, and operationalizing and monitoring phases. The elimination of victimization, as part of this model, addresses the problems of racial, sex, age, and class prejudice, as well as prejudice against the handicapped. Finally, guidelines are given for enhancing curriculum and staff development. (ML)

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MULTICULTURAL EDUCATION: FROM PRODUCT TO PROCESS

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MULTICULTURAL EDUCATION: FROM PRODUCT TO PROCESS

Introduction

The major documents of America--the Constitution, Declaration of Independence, etc.--all support the basic notions of human equity for all persons in our society. Education in America also built its basic philosophy on the democratic ideal of equality and freedom for all learners. These ideals, however, did not always include all Americans. Subsequently, life for all people was analyzed and re-assessed in quest of quality education, and the opportunity to enjoy the fullness of being an American. The ultimate outcome of this re-assessment for educators is the emergence of multicultural education to be implemented through America's schools. Multicultural education is designed to help learners arrive at valid generalizations about one's world--and the knowledges/skills which influence public policy as well as human practice.

Because multicultural education became a national entity during a period of social history when questions of equity were paramount, it is still associated with "issue-oriented" studies which question existing practice and tradition. In reality, it is much more than

issues in that it has the capacity to reconstruct perceptions of human value and at the same time--move education closer to academic excellence through analysis of social policy and practice. The educational content of schooling in America has primarily focused on sklil development--but the content employed to develop that skill has been limited in scope and has had definite focus. By its very nature, multicultural education required that educators examine personal practice and human/social implications of educational content. Some educational effort, however, attempted to treat the multicultural knowledge, skills, and concepts the same way any other school content would be treated. As such, the idea of a "product" emerged and serious educational effort went into finding the product which could be taken to the classroom and taught quickly without making major changes in schooling. This was a practice which many attempted because that has been a common behavioral pattern for the educational community. Essentially, however, the distinctions between a product and a process are laden with implications for total educational change.

One of the reasons for the "product" identity of multicultural education was that ethnic/cultural literacy appeared to dominate public concepts of the totality of multicultural education. The feeling that

a particular vocabulary, book, or packet would be sufficient background for incorporating multicultural education into public schooling caused the "product-seeking" behavior to become wide-spread.

Product -vs- Process

What constitutes a product? What constitutes a process? What conceptual thrusts are part of the product/process ideas? With differences are there in the way the education community embraces meaning of human equity--based on product or process? Following is a list of synonymous descriptors associated with these two alternate concepts:

Product	Process
-Artifacts	-Evolving
-Package	-Growth
-Articles	-Developing
-Apparatus	-Emerging
-Transportability	-Movement through stages
-Mechanical	-Influenced activity
-Materials	-Psychological alongation
-Quantifiable total	-Continuous behavioral manifestation
-Consumer good	-Stages of human advancement
-Portion	-Course of proceedings
-Item of economic utility	-Toward a favored direction of development
-Textbook	-Series of actions of less designed treatment than mere scientific staging

Product	Process
-Instructional equipment	-A natural phenomenon encompassing academic and social convergence
-Film	-Progressional movement
	-Learning
	-Understanding
	-Decision-making

A review of the above lists will suggest that the two concepts are distinctively different from each other--and that educational effort to deliver multicultural understandings would also be different based on the conceptual understanding held by those involved in education.

Those who perceived multicultural education as a "product" will attempt to deliver educational experiences built solely on learning materials or similar artifacts. Those who perceived it as a "process" will demonstrate a deeper, more authentic approach which is more consistent with the purposes of public education and the meaning of our major documents in a democracy.

Rationale: Multicultural Education in the 1980's

Schools exist to help children and young people learn. How people learn dominated schools and schooling for many decades at the expense of examining what people learn. In many ways, multicultural education attempted

to bring about a balance in this emphasis by initiating questions of substance regarding content and curriculum. What people learn as manifested in their perceptions and behaviors became the basis for new questions about racism, sexism and discrimination in general. Why is multicultural education needed? What purpose does it serve? In what ways can it contribute to an equitable society? Does it enhance democratic behavior?

Schools touch the lives of all people. There are few, if any, sizeable neighborhoods where schools are not a major part of the institutional milieu. Additionally, schools are socializing agents which communicate to children what facts, factors, and practices are endorsed in a given society. Education in America is considered the sole basis on which a democracy may be maintained through a literate populace. One of the major dimensions of this society is the underlying notion of equity. It is believed that a country such as America provides each individual with a chance or opportunity to experience all the challenges, joys, and learning experiences available in a society. But what about equity?

An equitable society is one in which opportunity is not distributed by factors not under one's own control--factors such as race, sex, ethnic identity, age, handicap or exceptionality, or economic stance (poverty).

MULTICULTURAL EDUCATION

FROM:

Product

Packets, Films, Books, etc.

Essentially Packaged

TO:

PROCESS: People, Interactions

Process

Primarily growing; evolving; developing.

It is generally understood that many persons in our society who represent human/ethnic/racial or linguistic diversity have been excluded from the prevailing definition of Americans and/or students. Such limitations have been the foundation for thought being developed in children--about what constitutes an American. Not only have traditional definitions of "the average American" been limited in perception, but economic opportunity and development tended to be equally limited for those who were not included in such a definition. Concepts of equity suggest that those who are responsible for the substance of public education will need to expand basic definitions of an equitable education. Education which recognizes the dignity of human beings--affirming differences and similarities of race, ethnicity, culture, religion, sex, age, mental--physical--and linguistic identities--leads America much closer to equity than what has traditionally been practiced. Such an education is likely to result in attitudinal change regarding ethnic/racial diversity (Baptiste, 1979; Ijaz, 1981).

Having grown out of desegregation of public schools and public accommodations, multicultural education is still working toward becoming "institutionalized." The purposes (equity and respect for human differences) are still focused on bringing American education to a

level of commitment for all of its clients which will permit respect for all of the variations in humankind--including the economically different.

The "Product" Phase: Multicultural Education

Those whose primary perception of multicultural education is one of "product" rather than process--will expend much of their energy in collecting books, materials, and holding celebrations of minority concerns--such as observing Black History Month in February. Such an approach is not to be totally eliminated, but must be viewed as part of one stage of growth. Student activities and the full range of academic behavior must become as much a part of multicultural education as the special film, guest lecture, or library book.

The "Product" phase educator will college artifacts and materials for use during the special observance--and will feel accomplished once that particular day is completed. A common practice is the "multicultural fair" or celebration. Then one feels that schooling must return to "business as usual" and must become serious again. While the authentic multicultural educator cannot be as energetic in instructional delivery without products as he or she can with products, the primary thrust of multicultural education is to be process-oriented which permits both educator and learner to experience growth and development in perception and

behavior based on knowledge, facts, observances, and interactions (Ciampa, 1978).

While the "product" phase of perception is transportable, utilitarian, easily quantifiable, it also opens itself to limited impact regarding the behavior and perception development of learners who experience this level of education.

The "product" phase educator will also be open to criticism by the observer who suspects resistence to multicultural education as a legitimate, practical form of educating America's learners. There is no disagreement that multicultural education is opposed by many who are in positions of policy-making and policy implementation. When opposition comes from such levels, then those who are supporters become even more suspect that multicultural concerns are in conflict with the beliefs and practices of modern America. The reduction of criticism of educators can be helped through movement beyond the "product" phase to the "process" phase.

The "product" phase of multicultural education implementation usually takes the form of a specific course or project in the preparation of teachers--as opposed to a sequence of course experiences designed with a programmatic connection to professional preparation. The scope of the preparation is usually narrow,

concrete, and considerably limited. Product phase educators define multicultural education as specific content, materials, curriculum guides, checklists and/or classroom activities--only. Such definitions may vary to include units on specific groups and heavy emphasis on the four "F's"--Facts, Foods, Famous People, and Festivals. A comprehensive approach to multicultural education requires that "products" become incorporated in "process" at a level which transcends the novelty of such activity. Many who have adopted the "product" phase as the complete approach--have done so with some success and with relatively high levels of "visibility" through media exposure and student response. The "product" phase is not to be totally rejected--but is to be considered a primary stage of academic sophistication. Additionally, multicultural education is considerably broad and its components must be described and analyzed. In the last decade, significant research and development activities have been underway in teacher preparation (Payne, 1980; Perez, 1980; Gollnick, 1978; Gayles, 1979; Justiz and Darling, 1980; Hickey and Anthony, 1980; and Dartin, 1978).

The "Process" Phase: Multicultural Education

The "Process" phase of multicultural education embraces products, practices and systems of acting and interacting to accomplish educational goals. Questions

raised by practitioners with a process orientation are generally based in ideas of human relationships, practices of instructional advancement, curricular dimensions which enhance the human quality regardless of human physical profile. The process phase suggests that the teacher, learner, administrator, staff, and all others involved in education are partners in a growth movement which is capable of extending psychological freedom of all Americans as they function in all the major institutions of the society. The "process" phase encompasses the thought of interaction and natural progression toward desired goals for learners who are to function as literate members of a multicultural society.

The public still holds the American school responsible for the kind of human beings which make up a democracy. The person/educator who approaches multicultural education from a "process" phase--sees the role and task as neither militant nor moderate--but as regular advocates for academic excellence through instruction which promotes the dignity of all people. Process-oriented educators are in constant quest of higher levels of human dignity and they seek to support the human qualities which make learning a more productive experience. Primarily, educators are human service professionals. As such, their essential concern is with providing educative services to diverse populations

who represent much variety in race, sex, economic identities, ethnic identities and the full range of human difference (Gordon and Shipman, 1979; Graham, 1979; Epps, 1979).

The process orientation also recognizes the development of the multicultural entity in light of social history, legislation, and changes in institutional practice. The following diagram attempts to summarize the Five-A's (STAGES) of development in Multicultural Education.

The five stages reflected in the diagram relate to the movement (process) through which professionals reach the level of advocacy for multicultural education.

Stage #1: Awareness

One has difficulty assuming ownership of the major goals of multicultural education without reviewing the historical perspective of education and of social relationships in America. While the primary practices appeared to be consistent with the principles upon which America was founded, it was clear that the language of the Constitution and other documents did not mean the same thing to all Americans. Linguistic differences, racial differences, and physical differences (i.e., handicapped persons) all signaled major limitations for those who represented them. The public's view or perception of human differences also meant that

THE FIVE A'S (STAGES) OF DEVELOPMENT IN MULTICULTURAL EDUCATION
(Re: Instructional Experience and Beyond)

#1 AWARENESS	#2 ANALYSIS	#3 ACCEPTANCE	#4 ADOPTION	#5 ACTUALIZATION/ ADVOCACY
Historical perspective Social Development (Caste System) Overview: What is it? How does it differ? Civil Rights Human Rights Women's Rights Children's Rights	Analyzing the school Analyzing the curriculum program Analyzing SELF -Who am I? -Am I a curriculum person? -What is my purpose in the school? Philosophy of Multicultural Curriculum a. Does it divide? b. Does it unite? Examining Curricular Assumptions: a. Who defines whom? b. Who must adjust? c. What must be examined? Examining Research	Because of my understanding--and of my role, I can now accept the purposes of Multicultural Curriculum Accept SELF Accept re-defined role of the school. Accept the original function of the curriculum. Accept my ambassadorship function (by degrees). Accept diversity--and embrace it (unconditional positive regard).	Adoption of Multicultural Curriculum as a functional entity--with philosophical endorsement. Examining-Revising curriculum materials and practices . . . (at the individual level). Translating of self into curricular practice. Recognizing risks and rewards. Exploring Evaluation of Multicultural Curriculum	Program Conceptualization Professional Assertion Curricular Development (Totality) Leadership: -Proponents of . . . -Defenders of Sharing, Encouraging Attacking Institutional Elitism, Racism, Sexism, and Ageism Visualizing New Applications for the Multicultural notion. Demonstrating creativity.

the superior/inferior model of assessing human quality and human worth was the accepted and practiced. One of the major problems was the significance placed on one's racial identity--primarily Black Americans and White Americans and their relationships with each other. State statutes were enacted in 37 states in which the racial identity of an individual dictated various aspects of one's schooling (West, 1973).

The caste system which was operative in the larger society was adhered to rigidly. Economic practices reflected the caste-like mentality and decisions about human life and public education were categorically influenced by the caste-class ideology. Understandings about monocultural education must be clarified so that one moves perceptively from the monocultural orientation to the expansion which permits a stronger grasp of equity.

Awareness suggests that one is introduced to an entity and is experiencing a knowledge increase along particular content lines. In this stage also, the individual has to be given the opportunity to relate recent social history to the realities of their own lives. References to the Civil Rights Movement must be made in light of individual liberties--and justice for all. The smooth progression from Civil Rights as a single entity to the domestic concept of Human Rights

must be related to practices employed in homes, in schools, in the workplace, and in the general community. The rejection of second-class citizenship is paramount and the development of equal respect for different entities and profiles is a part of Stage #1 (Awareness) which emerges when one is given increased information which can be related to their lives.

When racially different people who had felt victimization in their roles as American citizens began to verbalize and demonstrate their unhappiness with their assigned roles, other groups (particularly women) began to realize the limitations which had been placed on their roles in life. The natural result was the period in our history which is referred to as the Women's Movement. This aspect attempts to sensitize all persons of the plight of women's roles which have historically been limited by expectations from other members of the society. Helping people to become aware of inconsistent behavioral manifestations, of unfair decision-making, of continuing degrees of victimization all based on factors not controlled by the individual being victimized--is an essential ingredient in the process.

Because education is considerably concerned with children, the notion of Children's Rights--legal, moral, and otherwise must be made part of the stage of

development. If a child is racially different from the majority of Americans--and is given a public education which categorically and consistently denies that child the opportunity of studying about people who reflect his racial identity, is that not an infringement on his or her right as an American child? With the various other dimensions (poverty, handicap, age, sex), factors which constitute exclusion, rejection, discrimination must become part of the total experience of the process orientation (Washburn, 1981; Williams, 1981).

Stage #2: Analysis

As one grows, develops, emerges, there is the need to redefine one's role in relationships to the institutions through which services are rendered. For the American educator or human service professional, it is essential that a new analysis of the school be undertaken. What is the function of that institution called the school? How is it viewed in terms of fulfilling that responsibility? Is it essential to the community/country in which it is located? Is it responsible for the multicultural education of its students? Is it possible for the school to become the leading institution for the delivery of multicultural understandings?

The analysis of the curriculum program will encompass the study of the content, curriculum materials, student activities, school policies and ultimate decision-making regarding the school's reward system--among other things. Later, in this paper, an attempt will be made to refine the curriculum idea and separate it from education-at-large. The curriculum, however, needs to be reviewed as part of the professional's growth pattern.

Self-analysis in relationship to academic identity, social role adoption, general self-concept, management self-concept and instructional proficiency is also a critical aspect of stage #2. Once the individual is faced with answering the questions for one's self and then engaging in academic rigor which permits relating those answers to the great and noble principles of American democracy, one is then prepared to examine the philosophy. Questions of whether multicultural education divides people or brings them together--and questions of which privileges are assumed by which identities are all understandable only when one has experienced the earlier levels of analysis in the growth pattern.

The true academician is in constant search of research findings which related to the major human problems of one's time. The American educator is no

different and he or she is constantly examining research findings as a foundational base for intellectual behavior. All true professions utilize similar research data. One is unable to perceive the value of research findings or to explore the motives of researchers who publish educational findings--until one has reached that stage of growth.

When one attempts to by-pass any stage of development in the academic pattern leading to a professional at the actualization level, it is similar to one who goes from young childhood to adulthood without experiencing adolescence. The movement is too rapid, too swift, and too frightening to handle adequately. For that reason, levels of maturity are often not reached and one is intellectually and/or socially handicapped to function in the academic setting.

Stage #3: Acceptance

In this stage, the individual is requested to seriously accept the expanded role of professionals in human service delivery--particularly, the American educator. Acceptance involves mental receptivity to a reality and to a psychologically-healthy view of one's professional identity and its responsibilities. This stage includes the element of a "relaxed perspective" on one's personal connection with one's professional image. It is associated with the somehwat new

definition of the school as an institution (to serve all of the children of all of the people at the highest level of human concern)--and it expands the clarification of the educator's role in helping to implement school programs. Acceptance involves the level of favorable reception to an understood phenomenon--or the expressed or implied agreement to a role of responsibility. It incorporates a willingness to proceed with full understanding of the potential impact of multicultural understandings on intellect, on socialization, on academic documentation, and on the total quality of life in America.

Included in this stage of acceptance is the ambassadorship function of the educator with regard to multicultural instructional delivery. This suggests that the educator is a diplomatic agent of the highest rank who is on a diplomatic assignment in which the ambassador believes. Further, it suggests official, authorized representation of academic responsibility to a multicultural populace. It becomes, in effect, a major role of transmission of all that is reputable and equitable in a society such as America. Acceptance of one's ambassadorship function also suggests that one accepts the breadth of human diversity represented in our society--and that there is a degree of unconditional positive regard for whatever profiles are

represented among learners. Acceptance is primarily a mental activity and it operates within the consciousness of one's being. While it dictates behavior, it is the stage which is least interactive in the entire "process" experience. In other words, acceptance may take one longer to accomplish than the other stages and it requires considerable reflection rather than additional overt action. It is, in many ways, synonymous with gradual growth and development.

Stage #4: Adoption

Adoption of multicultural educational practice implies the voluntary assumption of a relationship by choice. It is the formal acceptance which becomes effective through behavioral manifestations characterizing psychological ownership. Adoption implies a desire to "institutionalize" a concept, behavior, practice or skill--and to have it become an on-going, regular part of one's identity. Adoption of the multicultural framework for instructional delivery suggests that it is accompanied by a philosophical endorsement of the content and practice. Such endorsement implies that the educational practitioner (teacher/administrator) holds a philosophy which is consistent with the noble principles reflected in the great documents of this country--and feels a behavioral responsibility to help fulfill them through instructional behavior. (What

one does in the role of educator must be perceived in light of what one is.) It is difficult to discuss bigotry, prejudice, rejection, bias, and discrimination at this point because the process is so much broader than single behaviors or perceptions. However, what one is is gererally manifested by what one does--particularly in classroom instructional behaviors. One's adoption of behaviors, language patterns, and instructional management performance which promote the foundations of multicultural education will suggest growth in the direction of improved education for these times.

Adoption also connotes behaviors which include examining and revising curriculum materials in light of the new behavior and perspective. Later (in this document), the concern with materials will attempt to detail the tremendous impact of those "product" items which are employed for instructional delivery--once the evolving process is underway. Utilization of appropriate materials without the "process" experience can be detrimental to the original goals of a multicultural society through education.

The translation of one's self into curricular practice requires keen insight into relationships emerging through pedagogical interaction. Are there instructional skills which are inconsistent with one's

best instructional delivery? Are there particular teaching talents which are more effective in meeting the learning styles of the students who depend on one's instruction? How can one align these two dimensions more closely within the framework of multicultural teaching and learning? At what point does one assess the alignment of instructional style with learning style--particularly if there is the cross-racial, cross-ethnic entity in the learning setting? It is essential, however, to continually re-appraise the translation process for effectiveness. Because of the dynamics of constant social change, educators must constantly review their profiles in relationship to the cause of multicultural education--and especially in relationship to the perspectives held by their students who represent younger generations.

The final aspect of Stage #4 (Adoption) includes the exploration of evaluation perspectives/practices for multicultural curriculum implementation. For so many decades, America has endorsed a monocultural curriculum and built the testing industry to assess learning on the basis of monocultural learnings. While specific skills are essential to intellectual growth and development, the content and behaviors employed to deliver those skills will vary considerably. Instructional emphasis will always dictate the results

of evaluation and appraisal. Adoption which explores evaluation will raise new questions about the degree of emphasis placed on a given instructional concern. It is to be remembered that all evaluation occurs in relationship to goals/objectives and pre-determined checkpoints in order to be valid. Secondly, evaluation must be initiated within the framework of multicultural understandings in order to enhance the achievement process. (Note: It is to be remembered that while many school districts pride themselves on high achievement among learners, almost all of that measurement is accomplished through the use of monocultural instruments. Few multicultural tests which measure cognitive and affective growth really exist at this time.) In other words, the delivery of a multicultural education which is assessed utilizing monocultural instruments defeats the basic purposes of democratic growth with a multicultural populace. (See Wolf-Wasserman and Hutchinson, 1978; Griffin and Kelly, 1978; and Mercer and Mercer, 1980.)

Stage #5: Actualization/Implementation (Advocacy)

The percentage of individuals who seek to reach the full stage of Advocacy is expected to be somewhat less than those who reach lower levels. In the history of social/intellectual activism in America, this stage would represent the "leadership cadre" of educators

with commitment to multicultural education. This stage becomes more of an experience than a series of intellectual learnings. It is characterized by total program conceptualization--the ability to see entire societal connections drawn from involvement in multicultural education. It is the point of academic self-actualization which moves the individual to conceive of ways in which multicultural programming can be initiated, nurtured, and advanced. It requires professional assertion of individual educators who may influence groups of educators and other human service professionals to further the development of multicultural education. Its primary thrust, however, is the conceptualization of total program functioning (as opposed to one-classroom-ideas)--and it permits the psychological strength to attack institutional racism, sexism, elitism, ageism, and handicapism. Institutional practice and policy are powerful entities in bringing about change. Educational change requires vision and perception. Stage #5 demands practitioners whose capacity for vision and influence are tremendous.

Because multicultural education is a "small child" in terms of the length of time it has been seriously researched and practiced in the academic community, it still needs ambassadors and advocates who will represent the definition, philosophy, and intent of its place in the schooling milieu. While everyone

generally understands terms like desegregation and integration, fewer people understand the concept of multicultural education--specifically when placed in the context of curricular practice and professional behavior.

Advocacy requires the ability to openly share resources, ideas, time, possibilities, and solutions--and to encourage other individuals in their movement through other stages. It also requires the ability to identify through observation and interaction--the particular stage at which another educator may be functioning. As leaders, those individuals at this stage must often demonstrate leadership skills in assessing staff development procedures and growth. Creative assessment of individual progress must be part of this stage and it requires the ability to defend and support multicultural education at both the layman and professional levels.

Advocacy is the act of providing support for a cause or a population. Advocates defend or maintain proposals--and they plead in favor of a position. Advocates for multicultural education believe in the viability of the American school and they believe that the quality of life in America is directly connected to the nature of instructional programs in schools. Advocates adhere to the position that children are

America's greatest resource and that learners (during childhood) acquire the major foundational perspectives for behaviors which will be demonstrated throughout one's life. Positions of advocacy are characterized by belief that the impact of schooling in this society will not be diminished. There is a strong faith in the future of American citizenry whose quality will be determined, in part, by the nature of multicultural schooling.

Advocates recognize the powerful influence of stereotypes which perpetuate mental images of people unlike one's self--and they continue to challenge the major institutions of America which promote unhealthy stereotypes of diverse populations. They understand that schools are partially responsible for transmitting the social heritage of a people and they feel a keen sense of loyalty to both the institution and to the populations it serves. They see the schools as socially-responsive institutions despite the fact that many people see them only as insitutions responsible only for cognitive development.

Stage #5 (Advocacy) does not deny its leadership function. It recognizes that staff development/growth is part of the advocacy role within the academic community. There are continuing questions of concern to be considered by advocates particularly when they

hold primary responsibility for staff growth in multicultural education at the inservice level. Following are examples of those questions:

(A) What are the parameters of multicultural education as related to my role as an academic leader?

(B) What are the problems or challenges of my role as related to the selection, appraisal, and utilization of multicultural curriculum materials?

(C) How can one further "institutionalize" the concepts of multicultural curriculum for people who are dependent upon one's direction for professional growth?

(D) What national curriculum efforts have been instituted regarding multicultural education--that may be used as models, new sources of information, or as endorsed support for advocacy?

(E) What actions should one be taking as a "positive force" in advocacy for multicultural education?

Imbedded in Stage #5 are also concerns of motivation, research production and consumption, symbols of support and/or exclusion, the authenticity of other leadership performance, and the generic concerns with equity and academic excellence.

The "Process" Summary: Multicultural Education

Obviously, the "Process" perspective is more demanding, more complex and more consuming than the traditional items which enter the school's programming sequence. Multicultural education does not permit one to artificially discharge its concerns without adequate thought. It permeates every aspect of the school's program and it does not deny the existence of any entity. On the other hand, it recognizes existence, celebrates diversity, permits variation in styles of cognitive development, and builds on the reality that America is a nation of signs, symbols, and ceremonies.

PART II: MULTICULTURAL EDUCATION: PROGRESSION AND PARAMETERS

What is the prevailing definition of multicultural education? What is perceived when reference is made to it within the academic context? Is it as readily recognized as music or mathematics? While a distinction is made between multicultural education and multicultural curriculum, much of the published literature examines that difference. How has multicultural education developed? What are the basic parameters of multicultural education? What has been the pattern of progression toward its place in American schooling?

Following are selected published definitions of multicultural education which are operational in this decade. They are shared before offering a historical segment on the development of multicultural education in the United States.

Definition #1

James B. Boyer and Joe L. Boyer. Curriculum and Instruction After Desegregation. Manhattan, Kansas: Ag Press Publishers, 1975.

Multicultural Studies are those instructional sequences which attempt to reflect the totality of American culture, not through assimilation, but through acculturation and the visible distinction of one cultural variation from another. Multicultural studies address themselves to both the similarities and differences among people within the framework of equal

respect for these traits. This idea is particularly significant in efforts to desegregate the American instructional program. The anthropological concept of culture is extremely broad and includes the physiological, psychological and sociological dimensions of a group of people.

Definition #2

Multicultural Nonsexist Education in Iowa Schools, Iowa Department of Public Instruction, Des Moines, IA, 1981.

Multicultural Education: The educational processes which promote the understanding and appreciation of the cultural diversity of our pluralistic society. Within the total multicultural education process, special emphasis shall be placed on the following groups: Asian American, Black American, Hispanic American, and Native American and on the handicapped. The educational program shall be characterized by practices which provide equal opportunity for all participants regardless of race, color, age, national origin, religion or handicap.

Definition #3

Suzuki, Bob H. "Multicultural Education: What's It All About?" Integrated Education, January-April, 1979.

Multicultural education is an educational program which provides multiple learning environments that properly match the academic and social needs of students. These needs may vary widely due to differences in the race, sex, ethnicity, or social class background of the students. In addition to developing their basic academic skills, the program should help students develop a better understanding of their own backgrounds and of other groups that compose our society. Through this process the program should help students to respect and appreciate cultural diversity, overcome ethnocentric and prejudicial attitudes, and understand the socio-historical, economic and psychological factors that have produced the contemporary conditions of ethnic polarization, inequality and alienation. It should also foster their ability to critically analyze and make intelligent decisions about real-life problems and issues through a process of democratic, dialogical inquiry. Finally, it should

help them conceptualize and aspire towards a vision of a better society and acquire the necessary knowledge, understandings and skills to enable them to move the society toward greater equality and freedom, the eradication of degrading poverty and dehumanizing dependency, and the development of meaningful identity for all people.

Definition #4

Baptiste, H. Prentice, Jr., Mira Lanier Baptiste. Developing the Multicultural Process in Classroom Instruction: Competencies for Teachers. University of Houston, University Press of America, August, 1979.

The transferring of the recognition of our cultural pluralistic society into our educational system is multicultural education. The operationalizing of our educational system in such a fashion that it appropriately and in a rightful manner includes all racial, ethnic, cultural groups is multicultural education. Multicultural education must be regarded as a philosophy, as a process which guides the total education enterprise. At its most sophisticated level it will exist as a product, a process and a philosophical orientation guiding all who are involved in the educational enterprise.

Definition #5

Baptiste, H. Prentice, Mira L. Baptiste, and Donna M. Gollnick, eds. Multicultural Teacher Education: Preparing Educators to Provide Educational Equity. Commission on Multicultural Education, American Association of Colleges for Teacher Education, Washington, D. C., 1980.

Multicultural education is education which values cultural pluralism. Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural alternatives. Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major

education institutions should strive to preserve and enhance cultural pluralism.

Multicultural education programs for teachers are more than special courses or special learning experiences grafted onto the standard program. The commitment to cultural pluralism must permeate all areas of the educational experience provided for prospective teachers.

Definition #6

Multicultural Nonsexist Education -- Content and Context. California State Department of Education, Sacramento, California.

The United States of America is a nation of individuals with roots throughout the world and a society of many racial, ethnic, language, and cultural heritage groups. Understanding and appreciation of that fact and the development in every student of self-esteem, pride, and respect for the dignity and worth of all people are among the goals of social science education. Multicultural education takes the process a step further to the recognition and appreciation of diversity within the teaching content of every discipline and in the context of the whole life of the school.

Contrary to the idea of a "melting pot" or of a single model of American culture arrived at through assimilation, the governing idea of multicultural education is that cultural pluralism potentially enriches the quality of life for all Americans. The coexistence of diverse individuals and groups is recognized as a positive factor in a pluralistic society.

Definition #7

Grant, Carl A. (Ed.) Multicultural Education: Commitments, Issues and Applications. Association for Supervision and Curriculum Development, 1701 K Street, Suite 1100, Washington, D. C. 20006, 1977.

Multicultural education, as interpreted by ASCD, is a humanistic concept based on the strength of diversity, human rights, social justice, and alternative life choices for all people. It is mandatory for quality education. It includes curricular, instructional, administrative, and environmental efforts to help students avail themselves of as many

models, alternatives, and opportunities as possible from the full spectrum of our cultures. This education permits individual development in any culture. Each individual simultaneously becomes aware that every group (ethnic, cultural, social and racial) exists autonomously as a part of an interrelated and interdependent societal whole. Thus, the individual is encouraged to develop social skills that will enable movement among and cooperation with other cultural communities and groups.

Central Theme of Definitions
(Re: Multicultural Education)

Following are the central themes which are included in the definitions selected:

-Recognizing racial/ethnic identities

-Understanding diversity

-Multiple learning environments

-Overcoming perceived limitations in human value

-Valuing pluralism

-Appreciation of human diversity

-Relationship of issues to academic disciplines

-Human rights, social justice and choice

-Inclusion of diverse populations

The central themes of the definitions indicate that they are not uniquely different from each other. They do encompass concern for issues and populations which have been historically excluded. Multicultural education--by all of its defined parameters--attempts to include and respect rather than exclude and dehumanize.

Historical Perspective on Multicultural Education

While definitions vary in emphasis, they are also diverse in the nature of their emergence historically. The United States (between 1896 and 1954) had basically "accepted" the separate but equal doctrine and, by so doing, implied the unequal notion of human beings. Following the 1954 decision (Brown vs. The Topeka Board of Education), the larger society set about to correct many of its inequities and school desegregation was the primary issue from which political, academic, and social activists assumed public positions. Statements and behaviors tended to emerge from a national consciousness which limited itself to racial desegregation. The beginning of the 1960's, however, brought a major transformation from the single issue to race desegregation to the broader issues of human equity.

It should be noted that the prevailing concept of the melting pot was widespread among educators, particularly curriculum specialists and social scientists--and that the philosophy of diversity was inconsistent with their thrusts. Following the early 1960's, America became engulfed with the largest school enrollments ever known, and at the same time, the country became torn and divided over issues of domestic policy and practice: ultimately experiencing civil disorders, riots, rebellions, generation gaps,

and a variety of other realities. The decade of the 1960's was characterized by some major pieces of legislation which attempted to resolve domestic problems:

1962 -- The Manpower Development and Training Act (To combat high unemployment)

1963 -- The Vocational Education Act (To combat projected unemployment)

1964 -- Economic Opportunity Act

1964 -- Civil Rights Act

1965 -- Elementary/Secondary Education Act (Initially including heavy poverty emphasis)

1965 -- Higher Education Act (Attempting, in part, to meet large collegiate enrollments)

1965 -- The Voting Rights Act (To provide voting rights for all Americans)

While much of the foregoing legislation was attempting to resolve difficulties considered separately from schooling--and curriculum, almost all of it had components which affected the direction of education. Programmatic thrusts, however, were designed on a model of compensatory education--implying that recipients of formal education were in need of compensation for lacking some individual and/or group "quality." In most cases, that quality was economic, racial, or ethnic, or in some dimensions not controlled by the learner/recipient.

By 1969, the American Association of Colleges for Teacher Education, through its National Steering Committee and Task Force, published Teachers for the Real World which included the following:

> The teacher must also face the question of racial prejudice in himself. The white teacher harbors many prejudices of which he is unaware. The Negro (Black) teacher may carry feelings of resentment and agression that come with a feeling of imposed inferiority. It is necessary for the teacher to face his personal problems squarely and to include in his program of preparation experiences to shock him into the realization of his prejudices and show him how to deal with them. p. 20

While the ideas expressed were necessary and critical, they focused only on the racial dimension of instructional profiles and behavior.

By the mid-1970's, a new consciousness had arrived to help educators and others view academic and social concerns from a broader perspective. Even though many thought of multicultural education as a product (indeed many attempted to package the concept under the original competency-based ideas), the frustrations left the academic community still searching for operational patterns. America, however, had reached certain awareness levels:

Awareness of Civil Rights (legal)

Awareness of Human Rights (sensitivity to relationships among people)

Awareness of Women's Rights (legal, social and political)

Awareness of Children's Rights (all dimensions)

Awareness of the Rights of Handicapped Persons (particularly educational opportunity)

Awareness of the Rights of Older Citizens

Each of these new levels of awareness required shifts in the academic community's philosophy and practice. Additional legislation also followed these new levels of awareness. Compensatory Education gave away to the concept of multicultural education--a much broader concept than race relations, than school desegregation, than sensitivity training. Without apology, multicultural education asserts its primary efforts to eliminate the following social ills: Racism, Sexism, Elitism, Handicapism, Ageism. In other words, the concept of equity for all people (including language minorities) had to be the focus of academic and political effort in America. Unlike any other movement, however, the broad concept required philosophical change, revised practices, and new avenues for human and societal appraisal. Leaders of the movements to reform public school education found that it was necessary to provide solutions and direction. Multicultural education attempts to analyze and cite possible solutions which would have long-range effects on motivation, on achievement, on self-concept,

on human relationships, and on America's concept of the "formally-education individual."

Dimensions of the Movement

While multicultural education has attempted to encourage the improvement of curricular delivery to America's learners, it initially attempted to deliver via a product-oriented model. In other words, where do we find the materials and the lesson plans? This was because many thought it could be handled in fashions similar to modern mathematics or other purely curricular efforts. As recently as 1974, the textbook controversies of Kanawha County, West Virginia began a new interest in the content of textbooks and other learning materials. Multicultural education must be approached initially from a degree of self-analysis and development of our own ethnicity.

Geneva Gay notes the lack of ethnic intelligence on the part of most Americans:

> We are all members of ethnic groups. Yet we know little about our own and others' ethnicity. We do not know and understand the facts about how ethnic experiences affect our behavior and values and our concepts of self-identity, or the particulars of different ethnic groups' contributions and historical experiences. If asked, most of us would be hard pressed to give more than a few bits and pieces of information about even the most noticeable ethnic groups. p. 98

Gay's declaration in "Curriculum Design for Multicultural Education" is the foundation for the process-

oriented position now understood about multicultural education. While she emphasizes the dimension of ethnicity, that also holds true for other dimensions of one's total being.

Multicultural Education for the 1980's

Because education does not occur in a vacuum, the political, economic, social, and cultural elements of the times impact what schools do and what they must emphasize. Since the beginning of the curriculum philosophy of the 1950's, the following realities are with us:

--Concerns of Affirmative Action

--Concerns for the Handicapped (1975)

--Concerns for Equity in Society
(Title IX--Education Amendments of 1972)

--Concerns for Language Diversity
(Bilingual Education Act)

--Concerns for the Aged and the Aging
(The Older Americans Act)

--Concerns for Self-Identity

With these concerns as a basic set of notions for the concept of Equity, multicultural education is now calling for the equitable thrust to be paramount in its delivery. In the 1980's, the process is one of knowing one's self and then developing skill in applying the same chances, opportunities, challenges to others as one does to one's self. Those chances and challenges

may not mean reading the same books or even interpreting experiences the same way, but they will mean generating respect for whatever profiles, preferences, and cultural orientations may be part of the schooling process. No longer will multicultural education be limited to single celebrations or quaint stories about Indians. The process requires continued effort to dismantle the caste system in America, but it also requires examination of policy, practice, intent, image development, curriculum implementation, and a host of other elements of providing education in an equitable society.

In the 1980's, the process of multicultural education must continue toward the elimination of ethnic/racial inequities--but, at the same time, must broaden the scope to the other dimensions. Rivlin and Fraser (In Praise of Diversity) offer the following insight into looking further, however, into the ethnic or racial label to increase our understanding of others.

> Within every ethnic group there are wide-ranging differences that have arisen from many interrelated factors. Some are socio-economic in nature. Others have to do with variations in the traditions of subgroups within the larger ethnic cluster, or may be related to how many generations the family has been in the United States, and the circumstances of its arrival and first settlement. pp. 9-10

Such declaration suggests that refinement and review of our own history (ethnic history) together with the

process of merging historical emphasis with cultural expression (one's art, one's music, one's poetry, one's literature, one's style of recreation, one's patterns of celebration, etc.) become one of the primary stages of the process of multicultural education in this decade. While there are efforts underway to identify materials, the continuous process of reaching new levels of equity and functioning at a level of advocacy for multicultural understanding must remain underway. Such a thrust provides, at this time, the only authentic move for schooling in a democratic America.

PART III-A: THE MULTICULTURAL STAFF

Competencies, Behaviors, Capacities, Qualities and Concerns

In order to transfer the process of multicultural learning to schools and classrooms, there must be staff talent, refinement, and performance levels consistent with the high standards and demands of multicultural education. Baptiste and other researchers have identified aspects of staff development efforts but many school districts and human service agencies attempt to have the multicultural presence substitute for a full-scale staff development program. Multicultural curriculum is a people-oriented, value-laden entity which also involves impressions, relationships and understandings in addition to the cognitive-knowledge base. However, it is not an adequate substitute for a fully organized staff development program for schools or other human service agencies.

Within the context of schooling, however, there are competencies, behaviors and capacities which are unique to the delivery of multicultural education that must be acquired, developed and refined within the staff in order to successfully implement an educational program which could be characterized as multicultural instruction. There are also selected critical competencies which are necessary for the staff to acquire

for a functional full-scale multicultural program delivery system serving multicultural populations.

With the understanding that multicultural education encompasses the areas of economic diversity, bilingual understandings/realities, cross-racial--cross-ethnic interactions and sex equity in learning, there are several priority competencies which must be available within the staff.

Competency #1

There must be demonstrated performance in identifying, selecting, and utilizing multi-ethnic, bilingual, and non-sexist curriculum materials for elementary and secondary learners--which are employed to help reduce the emphasis of racist-sexist-elitist learning materials.

Competency #2

There must be staff performance in recognizing the diverse perceptions held by racially and economically diverse learners in classrooms and schools--and upgrading the teacher/student interaction on the basis of those perceived learning styles.

Competency #3

There must be competency in the knowledge area of multi-ethnic and bilingual research findings and in the employment of those findings in designing learning experiences for all children. (Note: Schools and classrooms where all learners and teachers represent

the same racial/ethnic/linguistic identity need this more than those in which much diversity exists.) Research and development activity is dedicated to the dissemination of the findings.

Competency #4

Competency in the broad areas of human relations to specifically include cross-racial parent contacts and sensitivity to the impact of mass media on the culturally-different pupil population of America. Human relations are described in many categories, however, harmonious functioning in cross-cultural settings becomes a high priority for multicultural schooling.

Competency #5

Knowledge of the socio-political and educational implications of dominant-minority relations in the United States--and the broad range of these implications in bilingual, bicultural learning settings.

Competency #6

Skill in analyzing the various levels of overt racism--particularly institutional racism--and assisting others in coping with it and eliminating its impact. (Note: Racism still prevails as America's primary social ill. All other social ills emerge from the model of racism which has been practiced for centuries in this country.)

Competency #7

Skill in providing new levels of visibility to multicultural academic effort by staff and students in order that the ideas associated with culturally pluralistic entities become "regular" parts of the school's programming.

Competency #8

Competency in the major concepts of equity which reflect the more advanced levels of multicultural involvement: language, behavior, interaction, modeling, image-building and "environment construction."

Competency #9

Competency in the identification and employment of new criteria for appraisal and assessment of teaching and learning (and achievement).

Competency #10

Competency in interpreting international developments for their implications in American schooling. This competency is essential because of the "shrinking world view" of life. The multilingual population of the world retains its interdependence through communication.

In addition to these top priority competencies for the staff, there are also other needs for staff which include (a) openness to new experience; (b) positive self-concept; (c) ability to communicate effectively

in pluralistic settings; (d) possess a genuine sense of independence; (e) be psychologically healthy; (f) possess a strong belief in the worth of cognitive ideas which promote affective growth; and (g) recognition that people are more memorable than things or events.

Administrative Responsibilities for Multicultural Programming

While the staff must depend on leadership (at Stage #5) for the most effective growth in multicultural directions, there are also specific areas of responsibility for those who serve as educational administrators. Administrative-supervisory leadership in multicultural education is critical to the rate of "institutionalization" of these learnings. Persons in administrative-supervisory leadership roles are critically needed for enhancing the broad concepts of multicultural education. This is particularly needed when racial/ethnic/economic diversity is limited in the enrolled population of a school or school district.

For this listing, an administrator is anyone with managerial or developmental responsibility for (a) curriculum, (b) personnel, and/or (c) budgetary concerns related to public or private schools. While there are many administrative-supervisory staff persons who do not directly implement the pupil-learning program, the influence of all school persons is reflected in the substance of multicultural learnings.

(1) Program Consciousness by Administrators includes the basic awareness that multicultural populations bring a different entity to the schooling environment. Such consciousness is to be considered in administrative-supervisory delivery systems.

(2) Administrative Program Approval requires the examination of the practices of multicultural substantive change in the school program. Administrative approval suggests review of the manner in which activities are initiated and activated. Which student activities, for example, are perpetuated in the school--and on what basis are they appraised?

(3) Administrative Program Support for multicultural education: To what extent is administrative support made visible in light of population diversity and socio-political sentiment? How is this support used to influence the structure of curriculum decisions including personnel assignments and preparation for adulthood in a multicultural society?

(4) Administrative Program Leadership: In schools representing multi-racial populations, the skills of leadership are critical to the transition to a racially desegregated society in all its forms. To what extent are school administrators aware of changes needed in school operation as a result of multicultural efforts--particularly in reducing

conflict, and enhancing harmonious learning experiences for children?

Skill in Conflict Resolution

Administrative decision-making in school settings associated with racial conflict resolution must be accomplished in light of new knowledge about human behavior, parental perceptions across racial/ethnic lines--and the current socialization process within families and communities.

Conflict resolution in multicultural education cannot be accomplished without due recognition by administrators that schooling in America has been part of the caste-system practiced in this country. The economic and social difficulties experienced by ethnically-diverse learners must be reviewed both personally and professionally.

Critical Elements of Cross-Racial/ Cross-Ethnic Teaching and Learning

In addition to the top priorities, there are also elements of teaching and learning which are significant in those settings where cross-racial/cross-ethnic teaching and learning occur. There is strong belief that professional educators are responsible for the growth from monocultural schooling to multicultural

schooling, therefore, the following critical elements are identified in order that they may become distinct areas of consideration for adequately prepared staffs.

1. Human Service Delivery Role of Teaching

This involves the teacher's adoption and interpretation of the public human service delivery role. What does it mean individually? The concept involves membership on a team of related professionals like social workers, physicians, ministers, nurses, mental health facilitators and family service workers. (What elements are involved in the cross-racial delivery of human services?)

2. Multicultural Competence of Teachers (Multilingual and Multidimensional)

This involves the knowledge base--held by teachers --of people, agencies, programs, and services which realte to racial/ethnic concerns different from one's self. It includes the sociological implications of the coping skills and functioning patterns of people unlike one's self and the content employed in teaching those persons. (Note: What a child learns in kindergarten about people different from himself or herself will dictate the way that person votes when they become members of Congress.)

3. Economic Implications of Formal Schooling (Addressing the Element of Poverty)

This involves the teacher's prevailing concepts of the long-range economic implications of the learner's

academic progress. What is the relationship of academic progress and success to employment, housing and social mobility? The extent to which instructional behavior responds to alternative learning styles will dictate progress or success of learners in all instances --but particularly when there is cross-racial, cross-ethnic interaction in the schooling process.

4. Mentality Held of Race and Ethnic Relations (Quality of Professional/Client Relationships)

This dimension is sometimes more difficult to categorize in many instances because it involves belief systems of teachers and learners in racially-mixed and ethnically-mixed settings. Belief systems which "mythisize" that racial and ethnic minorities are intellectually less capable only serve to support prevailing academic racism. This also involves understanding the notions of cultural assets and variations rather than cultural deprivation. This further extends to the quality of parent conferences, counseling sessions, library interactions, and laboratory management.

5. Curriculum Bias and Instructional Discrimination

This dimension relates specifically to the selection, purchase, and utilization of curriculum materials for ethnic diversity--designed toward reducing curriculum bias (over-emphasis on mono-cultural thrust) and reducing instructional discrimination (incompatibility of

learning style with teaching style). Analysis of library collections, textbooks, mascots, etc.

6. Experiential Base of Teachers (General Affective Response)

This dimension is primarily the teacher's personal reaction to certain "code words" in America which create explosive emotional impact (welfare, bussing for racial balance, etc.). Included in this dimension also is the strong reality of Equalitarian Values held by minority students. Such values are often perceived as being in conflict with the teacher's self-perception of instructional role.

7. Diminishing Psychological Victimization in Schooling (Legal mandates, student freedoms, and social distance)

This involves the legal ramifications of legislation which makes it illegal to avoid cross-racial, cross-ethnic teaching and learning--coupled with the need for exercising student freedoms and ultimately building meaningful cross-racial, cross-ethnic client/professional relationships. A primary thrust of this dimension is the reduction of human-social distance between racially different people in the academic marketplace (the school). Psychological victimization occurs when affective growth fails to keep pace with cognitive growth, and when the learning/instructional experience lacks mutual respect between participants.

8. The Dilemma of Scientific Racism

This dimension relates to the execution of traditional behaviors in academia which relegate persons/students to lower positions in the schooling process. Scientific Racism is any act, behavior, or practice which employs traditional research and/or evaluation techniques which consistently result in lower academic concepts of diverse student populations. Any necessary labeling of students should carry positive connotations rather than the traditional negative ones. All scientific behavior (including testing) should be initiated and/or re-examined for scientific legitimacy --as well as for the quality of life for minority children.

9. Positive Student Visibility (Toward Educational Equity)

This dimension involves the academic and psychological uses of bilingualism, biculturalism, ethnic identity and expanded diversity. The adequate "positive visibility" of racial/ethnic minorities in school-related matters is urgent. The minority learner in traditional and non-traditional roles becomes a silent indication of stereotype reduction and strengthening self-concept. (Is the Honors Program reflective of the racial/ethnic diversity in America? What is emphasized in the student newspaper?

Which activities appear to bring credit to the institution--and are they racially-ethnically comprised?)

10. Conflict Resolution and Institutional Racism

This dimension involves the full pattern of decision-making in resolving conflict between members of the school-community (student to student, student to teacher, teacher to parent, paraprofessional, etc.). The programmatic execution of policies and decisions which communicate a "superior/inferior model" of human worth tend to be reflective of institutional philosophy embracing racist mentality. What are the student reward patterns? What is the nature of curriculum prerequisites? What is the pattern of student suspensions from school? What chances are there for conflict resolution between teacher and learner which appear equitable to the minority population? What guidelines govern the grouping and tracking patterns in secondary schools?

Basic Assumptions

The foregoing critical dimensions are offered on the assumption that certain administrative conditions are being met: (1) interracial, inter-ethnic faculty and staff are employed; (2) there is continuous professional development with the professional and non-professional staffs; and (3) budgetary priorities and curriculum resource balancing are equitably executed

on a continuous basis. How is the school viewed by the economically poor in the community? How is the school viewed by ethnic minorities? How is it viewed by racial minorities?

PART III-B: THE MULTICULTURAL STAFF DEVELOPMENT PROGRAM

Staff development in American professional arenas will continue to be a major component of program activity. This is because many initial programs preparing professional human service personnel failed to emphasize the nature of responsibility for multicultural populations, and because the vast number of changes, social perceptions and legal mandates will continue to require constant "updating" of staff in order to adequately fulfill responsibilities. Staff development has become a much more sophisticated activity than it was two or three decades ago because of (1) continuing quest for lifelong learning, and (2) the extended time in which more mature individuals remain in the professional work force--or, in some cases, just enter it.

Multicultural staff development should be a program--a carefully planned, and carefully executed set of experiences and learnings for the staff so that growth may occur through the process of the five stages in Part #1. While many persons who are responsible for staff development--do not view the multicultural dimension as being any different from other aspects, it should be remembered that its nature will require a different focus, a broadened thrust, and a more

refined scope-sequence design. Many staff members are still at the point of "learning new multicultural data, digesting the data/understandings, and teaching it at the same time to their student/clients." No other generation of educators will be faced with this triple responsibility because, hopefully, preservice programs will encompass multicultural preparation in their content/strategies.

Multicultural Staff Development Priority

There are scores of individuals involved in formal schooling who have some difficulty accepting the priority level of multicultural education for learners, for themselves, and for the public at large. While there are few educators who have not been invited to participate in some form of multicultural training, there are those who seriously question its need and what they perceive to be its focus. Here, the notion of academic respectability emerges and it will continue to be the responsibility of the multicultural advocate to build such respectability into the fabric of program planning and substance. In other words, it will be critically important to design programs so that academic procedures and practices are employed which also deal with social policy and human equity.

Is it clear, for example, that the primary thrusts of culticultural staff development include open effort

to eliminate the five major social ills facing Americans (Racism, Sexism, Elitism, Ageism, Handicapism)? The program must clarify that the relationships of human inequities and academic programming are both complex and simple. Many educators are not sure that it is academically respectable to study the works of Black writers, of Mexican American historians, of Puerto Rican novelists, of female inventors. The program conceptualization must include help in discovering the monocultural nature of "heroes" studied in the American school program--and the monocultural nature of persons who are universally respected for their contributions to society. Dignity and respect are difficult terms to define, but they are desired by all groups at all times.

A Culturally Pluralistic, Equitable Society

How can staff become better equipped to work with learner/clients so that they perceive life and behavior in culturally pluralistic terms? America is a nation of immigrants. While many groups have experienced rejection and frustration upon arrival, there are some groups who have historically been victimized by the larger society. With schools as a major institution in this society, it is significant that they are viewed as "supportive agencies" for those groups who have been victimized historically.

What are the characteristics of a multicultural school with a viable multicultural staff development program?

(a) A more equitable curriculum program which yields knowledge about people and issues who are culturally/racially different from the masses.

(b) A less discriminatory school whose reward/punishment pattern does not follow racial/ethnic/economic patterns. (The proportion of minority males in many schools tends to be considerably lower than the proportion who are identified for behavioral infractions and subsequently punished, suspended, expelled.)

(c) A more open, honest interface with cultural differentiation.

(d) A more equitable policy implementation practice.

(e) A corrected pattern of assessment of pupil performance in academic matters.

(f) A less punitive pupil management sequence.

(g) Documented reduction in the impact of the five major social "ills" in the society (Racism, Sexism, Elitism, Ageism, Handicapism).

While these appear as broad goals for a school program with a multicultural character, they are keenly consistent with what Americans hold school

people responsible for in their work. Equity is a mainstay of the American ideal. Respect for human difference is implied in all the major documents of this country. Operationalizing them at the quantifiable, documentable level is a new challenge for staff development programs.

The following chart attempts to diagram programmatic components of a multicultural staff development program:

MULTICULTURAL STAFF DEVELOPMENT PROGRAM OVERVIEW

Staff Development Function	Traditional Program Focus	Multicultural Emphasis Focus
Needs Assessment -Identifying the general and specific human/ professional training needs of staff members.	1. Conducting inventories of agency needs in general. 2. Conducting goal reviews based on the mission of the school. 3. Making school climate assessments.	1. Creating situations in which staff may become alert to the need for multicultural entities as serious staff development content. 2. Conducting survey of felt needs plus those not readily identifiable.
Projecting/Planning Listing the kinds of activities, thrusts needed to fulfill identified needs.	1. Generating procedures for program operation in general. 2. Identifying the kind of development activities most suited to staff members involved. 3. Budgetary reviews.	1. Identifying the appraisal scales developed for schools like ones of National Council for Social Change, etc. 2. Reviewing Educational Change research and identifying techniques of delivery.
Sequencing/Organizing Tentatively planning staff developing appraoches in relation to projected impact.	1. Developing organizational structure. 2. Delegating responsibilities. 3. Establishing specific procedures.	1. Identifying specific films, human resources, and other elements for creating new sensitivity to multicultural realities.
Operationalizing and Professionally Monitoring-- Observing the dynamics of programmatic activity and impact and making needed adjustments.	1. Identifying the various techniques to be employed in program delivery. 2. Communicating, motivating. 3. Selecting sites, resources, management teams/strategies. 4. Evaluating.	1. Increasing knowledge level through "issue-oriented" ideas and studying the moral/pedagogical consciousness associated with multicultural understandings.

Understanding the Multicultural Staff Development Focus

The staff development program for emphasis in multicultural learnings needs to be built within a framework of broad understandings of functions. Staff training for multicultural curriculum building requires that administrators, teachers, and other staff agree to sharing curriculum responsibility for creating an equitable society. There needs to be "case-building," and then declaration of definitions to be followed by specification of roles. Much time may need to be spent on terminology within multicultural learnings (much of which is drawn from the social sciences and modified for school context) and then a constant reminder that multicultural staff development is always concerned with the combination of equitable social policy and academic excellence.

Without hesitation, it may create some degree of apprehension because it requires content regeneration and it almost always inspires motivation. It will increase ethnic/racial literacy levels and it will decrease the chances of instructional discrimination and curriculum bias. Program implementation will require persons skillful in articulating the goals and objectives of a viable multicultural staff development program. Incentives must be part of the programmatic forecast. Administrative decision-making must be

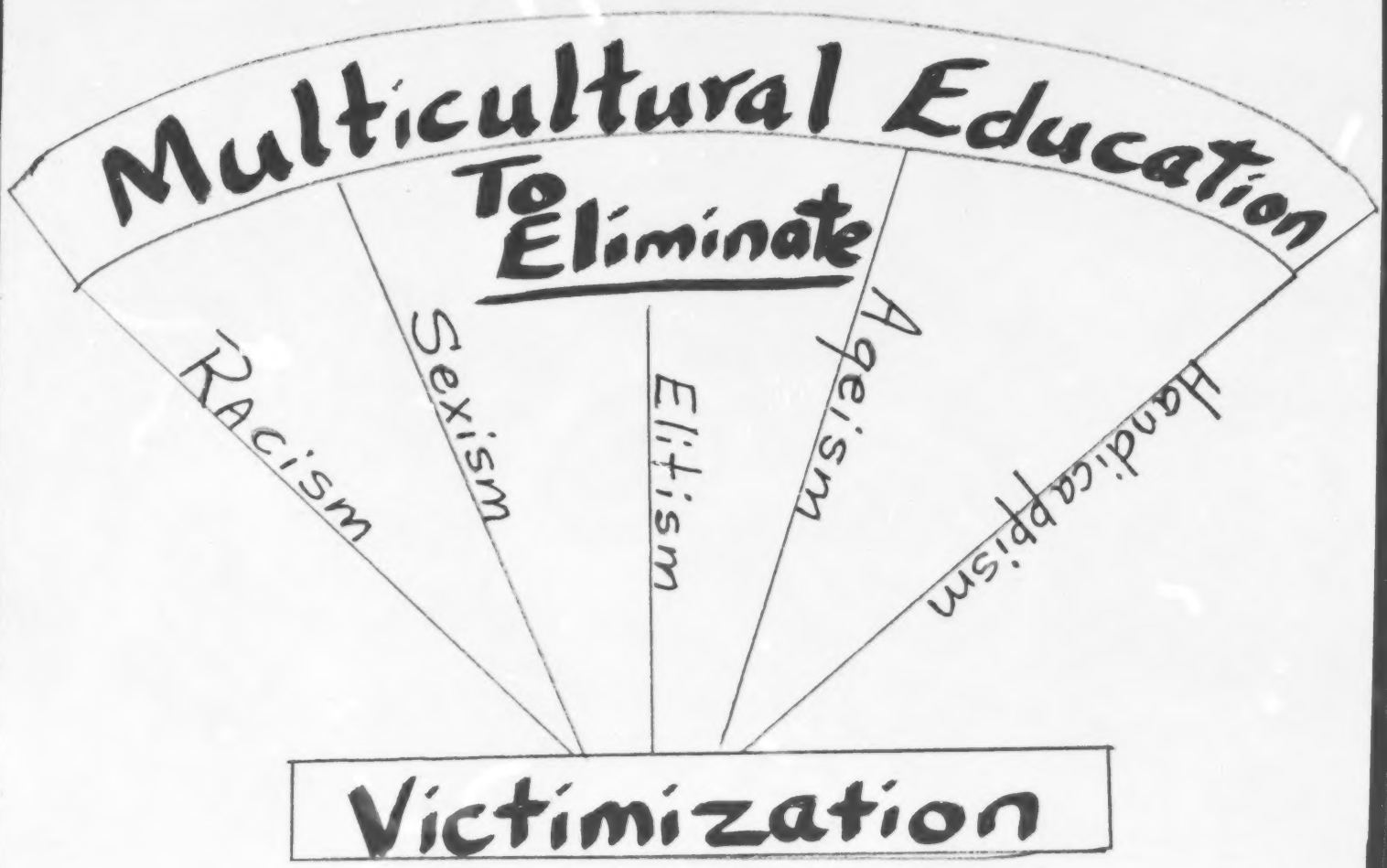
influenced by the multicultural emphasis and supervisory leadership is almost always essential.

Selected Parameters: Multicultural Staff Development

Functional multicultural staff development programs are not to be conceived as "crisis programs" or "crisis centers" using hotlines. The need may warrant such a perception, but the healthy view of the program cannot be so limited. It is an on-going "institutionalized" aspect of professional staff growth. Secondly, treatment of the multicultural thrust cannot be perceived totally within traditional discipline lines: mathematics, English, science, music, etc. Its impact transcends traditional discipline treatment although it must be treated within subject-matter parameters as well. Finally, staff development for multicultural emphasis must be characterized by a degree of "currency" which permits participants to see immediate relationships to content/data under study.

The following two diagrams indicate the proposed program overview thrusts for staff development and these must be communicated to participants.

MULTICULTURAL EDUCATION FOR STAFF DEVELOPMENT PROGRAMS (VICTIMIZATION)



Eliminating Victimization

While no attempt will be made here to provide a total rationale for the broad aspects of multicultural education, it seems appropriate to indicate that multicultural education (frequently referred to as multiethnic, non-sexist) deliberately works toward the elimination of five basic societal ills:

Societal Ills:

(1) Racism

The belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority or inferiority of a particular race. Racism also involves the operation of those institutions which directly affect the lives of people and the philosophies on which their operations are based.

(2) Sexism

Sexism is the belief that one sex (male or female) is inherently superior to the other. Such belief manifests itself in behaviors which restrict one sex from opportunities, activities, advancements, and privileges normally granted to the other sex. Sexism is also demonstrated in the behavior of persons and institutions which directly affect the lives of human beings. While in recent times, this term (sexism) has referred to discriminatory behavior against females,

its elimination is not limited to traditional views of women's liberation. Our concern includes the substance of textbooks, the personnel policies, the design of student activities and the full realm of decision-making about schools and life.

(3) Elitism

Elitism is the idea that one group (usually an economic group) is better than another based on value judgments of that group regarding attributes and characteristics. Elitism involves the concept of social superiority because of economic advancement. Further, it incorporates the idea that one group in society is better able to govern and, therefore, should hold the political power. Elitism, however, may be practiced on several economic levels and may reflect a number of contributing factors. Some researchers use the term, classicism, as a synonym for elitism because of the consistent use of social class in sociological studies. We prefer the term elitism, because of the comprehensive impact of economics in describing people, practices and learnings.

(4) Ageism

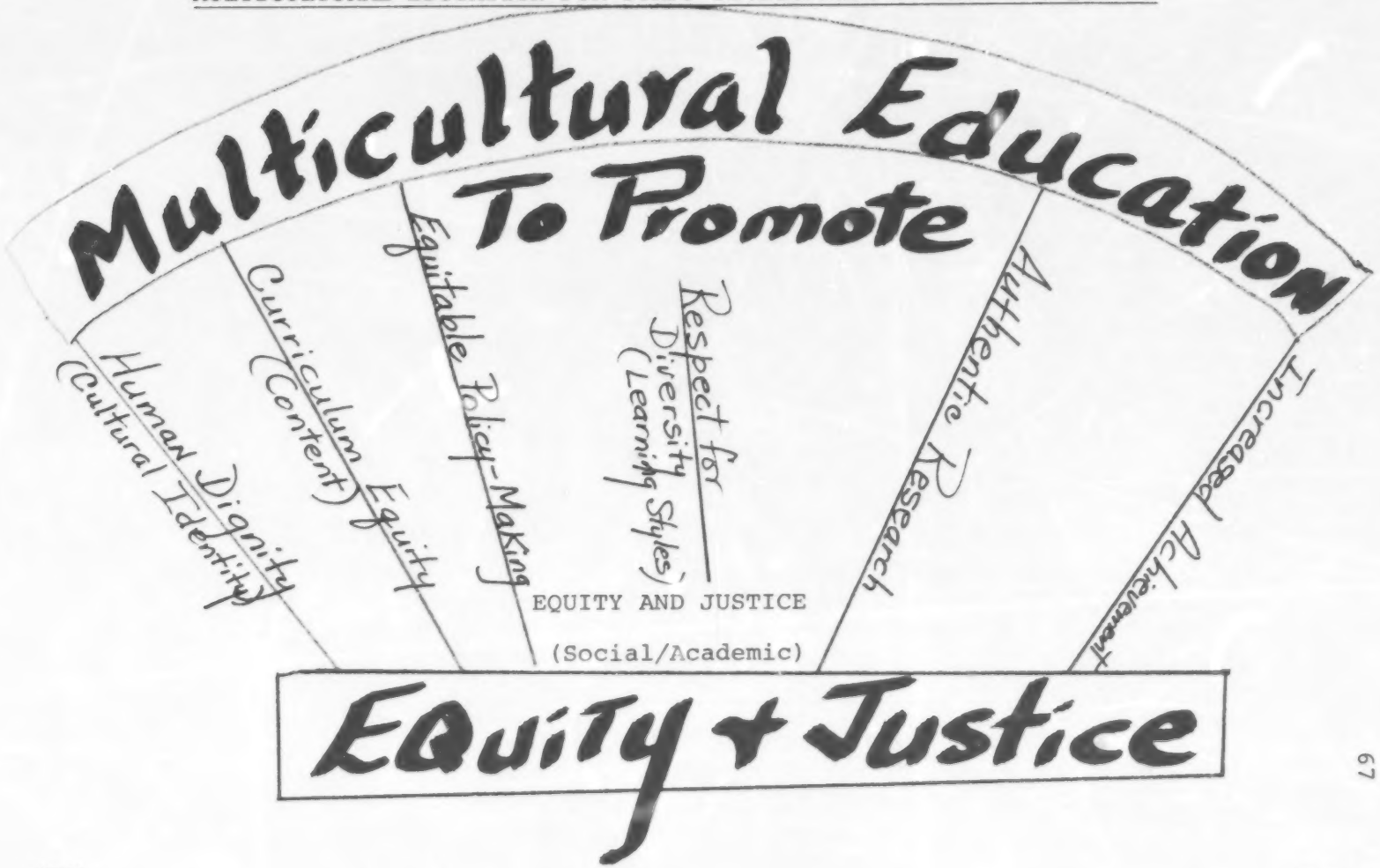
Ageism is the belief that age (both the older person and the younger person) is a legitimate basis for decisions about inclusion or exclusion. America has historically worshipped youth (primarily young adulthood), but age discrimination in recent years has

demanded that we re-examine assumptions regarding older people. At the same time, we began acknowledging the strengths of young persons (including adolescents) and their abilities to analyze, make judgments, examine data and make recommendations. Ageism is also the belief that the time of life at which some particular capacity or disability arises dictates the opportunities, responsibilities, activities and privileges of other human beings.

(5) Handicapism

Handicapism is the assumption that persons (regardless of age, race, sex, or ethnic identity) with physical or other kinds of visible exceptions should be excluded from opportunities, activities, privileges, and responsibilities because of the exceptionality. This belief becomes the basis of a philosophy which prevents the normal inclusion of such persons (students, teachers, administrators, others) in the normal on-going programs of learning, teaching, employment and other activities. Only recently did school and university buildings become sensitive to the mobility needs of persons who depend on wheelchairs and other supportive equipment for movement. Other kinds of handicaps have become equal basis for discriminatory practices which victimize human beings. Multicultural education attempts to remove such assumption and discrimination.

MULTICULTURAL EDUCATION FOR STAFF DEVELOPMENT PROGRAMS (EQUITY)



MULTICULTURAL CURRICULUM LEADERSHIP

Guidelines for Development

Because multicultural education involves more than mere intellectual awareness, strong leadership is essential in helping professionals and lay people understand its role, scope, and function. Supervisory leadership, administrative leadership and curriculum specialization are all called on to extend the "institutionalization" of multicultural learnings in accordance with the major documents of our pluralistic society. Following are selected guidelines or suggestions for curriculum leadership in enhancing multicultural education staff development:

1. Understanding Curricular Pluralism
2. Accepting Curricular Pluralism
3. Examining Academic Respectability
4. Increasing Ethnic and Linguistic Literacy
5. Analyzing Culture and Ethnicity
6. Analyzing Societal Institutions
7. Recognizing Poverty/Learning Relationships
8. Understanding National Programs, Resolutions, Mandates
9. Establishing Curricular Dimensions
10. Exploring Multi-Ethnic, Non-Sexist Materials
11. Systematizing Vocabulary Building
12. Developing Curriculum Checklists

13. Employing Cognitive and Affective Dimensions
14. Examining Stereotypes and Images
15. Activating Consciousness-Raising
16. Activating Demonstration Lessons
17. Employing Current Content
18. Monitoring the Sequence of Multiculturalism
19. Testing, Evaluation (and Assessment Philosophy)
20. Reviewing the Guidance Program
21. Analyzing Library Holdings (content of print matter)
22. Examining Non-Print Holdings
23. Analyzing Textbook Content
24. Assessing Student Activities
25. Systematizing Staff Development
26. Examining School Health Services
27. Examining School Food Services
28. Examining School Social Services
29. Examining Curriculum Decision-Making
30. Reviewing the Use of Staff and Administrative Time

Staff Development Projects for Multicultural Education

In addition to the curriculum leadership guidelines above, there are initial development activities which may be undertaken by segments of a given staff. The following are examples of such staff development projects:

1. Multi-Cultural Curriculum Ideas

   (Special instructional outlines designed to comprise teaching ideas and which specify multi-cultural curriculum materials.)

2. Content Analysis Efforts

   Analysis of textbooks and supplementary books and related materials for the inclusion of demeaning ideas regarding people. (Toward the elimination of racism, sexism and elitism.)

3. Artifacts Collection Efforts

   This is the identification of various artifacts representing the various cultural groups under study--and developing background on them and their uses. It may be extended to include art objects, and similar things (exclusive of antiques) around which lessons may be developed.

4. Testing Program Analysis

   This would involve an "item-by-item" analysis of test items for their substantive content--and its fairness to all groups. It might examine both standardized tests and teacher-made tests for the "substance" of content.

5. Demonstration Bank

   This involves a series of "demonstration lessons" at various pupil levels which could be compiled on video-tape to assist others in inservice work.

Successful teachers working with multicultural concepts in the classroom. These could be compiled and refined. Needs VTR and coordination.

6. Subject-Matter Studies

This would be based on the notion of "separate subjects curriculum." Taking each aspect of the program of studies, one works to identify the elements of science, for example, which really lend themselves to multicultural education. Then they begin to make suggestions for levels on which these may be attempted.

7. Library Resource Analysis

This would involve both print and non-print materials. Particularly, it includes the search for "stereotypes." Library books (children's books) would be examined for their impact, content and circulation. Some particular attention would be given to images presented in books and films. This should be undertaken with the materials from the Council on Interracial Books for Children.

8. Community-Based Concerns

This involves broad-based community survey to determine those factors in your community which may be historic, human or otherwise that could contribute to a broader understanding of

multicultural education. It may involve some demographic information, but the key thing is to relate it to the on-going efforts of multi-culturalism.

9. Development of Time-Lines

Specifying the times (of history) in which certain actions, activities and possibly legislation might have been under consideration.

10. Production of Curriculum Guides (by grade levels)

11. The Secondary School Approach to Multicultural Education

a. Content Analysis by Subject-Matter areas.

b. Content Analysis by clusters of subjects.

12. Analysis of Programs/Practices/ Instruction regarding the Handicapped

a. All dimensions of the handicapped.

b. Specific dimensions of the handicapped.

13. Broad-Based Curriculum Evaluation Effort (Re: Multi-Culturalism)

a. Evaluation using the Multicultural/Multi-racial Education Guidelines published by National Study of School Evaluation, Arlington, Virginia.

14. Data Bank (Cultural Study)

Re: History of Mexican Americans

Art of Mexican Americans

Religion of Mexican Americans

Recreation Practices of Mexican Americans

Foods of the Mexican American Group

(and similar episodes of data).

15. Data Bank (for Issues Study--secondary level)

Unemployment Levels of Mexican Americans

Income Levels of Mexican American Families

Geographic Location and related factors of Mexican Americans

Elected Political Officials who are Mexican American

Reviewing the image of bilingual facility

(and related factors).